

United States Department of the Interior  
National Park Service

## National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

### 1. Name of Property

historic name Brainerd Mission Cemetery  
other names/site number N/A

### 2. Location

street & number 5700 Eastgate Loop ☐ N/A not for publication  
city or town Chattanooga ☒ vicinity  
state Tennessee code TN county Hamilton code 065 zip code 37411

### 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this ☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set for in 36 CFR Part 60. In my opinion, the property ☒ meets ☐ does not meet the National Register criteria. I recommend that this property be considered significant ☒ nationally ☐ statewide ☒ locally. (See continuation sheet for additional comments.)

\_\_\_\_\_  
Signature of certifying official/Title Date  
Deputy State Historic Preservation Officer, Tennessee Historical Commission  
\_\_\_\_\_  
State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. (☐ See Continuation sheet for additional comments.)

\_\_\_\_\_  
Signature of certifying official/Title Date  
\_\_\_\_\_  
State or Federal agency and bureau

### 4. National Park Service Certification

I hereby certify that the property is:

☐ entered in the National Register.  
☐ See continuation sheet

☐ determined eligible for the  
National Register.  
☐ See continuation sheet

☐ determined not eligible for the  
National Register

☐ removed from the National  
Register.

☐ other, (explain):  
\_\_\_\_\_

Signature of the Keeper

Date of Action

**Brainerd Mission Cemetery**

Name of Property

**Hamilton County, Tennessee**

County and State

**5. Classification****Ownership of Property**

(Check as many boxes as apply)

- ☒ private  
☐ public-local  
☐ public-State  
☐ public-Federal

**Category of Property**

(Check only one box)

- ☐ building(s)  
☐ district  
☒ site  
☐ structure  
☐ object

**Number of Resources within Property**

(Do not include previously listed resources in count)

Contributing	Noncontributing	
0	0	buildings
1	0	sites
1	1	structures
0	0	objects
2	1	Total

**Name of related multiple property listing**

(Enter "N/A" if property is not part of a multiple property listing.)

N/A

**Number of Contributing resources previously listed in the National Register**

1

**6. Function or Use****Historic Functions**

(Enter categories from instructions)

FUNERARY/cemetery

**Current Functions**

(Enter categories from instructions)

FUNERARY/cemetery

OTHER/commemorative

**7. Description****Architectural Classification**

(Enter categories from instructions)

N/A

**Materials**

(Enter categories from instructions)

foundation N/A

walls N/A

roof N/A

other STONE/Limestone

METAL/Iron

**Narrative Description**

(Describe the historic and current condition of the property on one or more continuation sheets.)

**8. Statement of Significance****Applicable National Register Criteria**

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

☒ **A** Property is associated with events that have made a significant contribution to the broad patterns of our history.

☐ **B** Property is associated with the lives of persons significant in our past.

☐ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

☐ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

**Criteria Considerations**

(Mark "x" in all boxes that apply.)

Property is:

☐ **A** owned by a religious institution or used for religious purposes.

☐ **B** removed from its original location.

☐ **C** a birthplace or grave.

☒ **D** a cemetery.

☐ **E** a reconstructed building, object, or structure.

☒ **F** a commemorative property

☐ **G** less than 50 years of age or achieved significance within the past 50 years.

**Areas of Significance**

(Enter categories from instructions)

ETHNIC HERITAGE: Native American

SOCIAL HISTORY

COMMEMORATIVE

POLITICS/GOVERNMENT

OTHER: historic preservation

**Period of Significance**

1817-1956

**Significant Dates**

1817 – Mission and cemetery founded

1838 – Mission closed due to removal of Cherokees

1924 – First commemorative marker erected

1933 – Cemetery restoration by DAR

**Significant Person** (complete if Criterion B is marked)

N/A

**Cultural Affiliation**

N/A

**Architect/Builder**

Crutchfield, William (Landscape architect)

**Narrative Statement of Significance**

(Explain the significance of the property on one or more continuation sheets.)

**9. Major Bibliographical References****Bibliography**

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

**Previous documentation on file (NPS):**

☐ preliminary determination of individual listing (36 CFR 67) has been requested

☒ previously listed in the National Register

☐ Previously determined eligible by the National Register

☐ designated a National Historic Landmark

☐ recorded by Historic American Buildings Survey  
# \_\_\_\_\_

☐ recorded by Historic American Engineering  
Record # \_\_\_\_\_

**Primary location of additional data:**

☒ State Historic Preservation Office

☐ Other State Agency

☐ Federal Agency

☐ Local Government

☒ University

☐ Other

Name of repository:

MTSU Center for Historic Preservation

**Brainerd Mission Cemetery**

Name of Property

**Hamilton County, Tennessee**

County and State

**10. Geographical Data****Acreage of Property** Approximately 1 acre East Chattanooga 112 SW**UTM References**

(place additional UTM references on a continuation sheet.)

1	<u>16</u>	<u>663076</u>	<u>3875632</u>
	Zone	Easting	Northing
2	<u>        </u>	<u>        </u>	<u>        </u>

3	<u>        </u>	<u>        </u>	<u>        </u>
	Zone	Easting	Northing
4	<u>        </u>	<u>        </u>	<u>        </u>

☐ See continuation sheet

**Verbal Boundary Description**

(Describe the boundaries of the property on a continuation sheet.)

**Boundary Justification**

(Explain why the boundaries were selected on a continuation sheet.)

**11. Form Prepared By**

name/title	<u>Sarah J. Martin and Dr. Carroll Van West</u>		
organization	<u>Center for Historic Preservation</u>	date	<u>June 26, 2006</u>
street & number	<u>Middle Tennessee State University, Box 80</u>	telephone	<u>615-898-2947</u>
city or town	<u>Murfreesboro</u>	state	<u>TN</u> zip code <u>37132</u>

**Additional Documentation**

submit the following items with the completed form:

**Continuation Sheets****Maps**A **USGS map** (7.5 Or 15 minute series) indicating the property's locationA **Sketch map** for historic districts and properties having large acreage or numerous resources.**Photographs**Representative **black and white photographs** of the property.**Additional items**

(Check with the SHPO) or FPO for any additional items

**Property Owner**

(Complete this item at the request of SHPO or FPO.)

name	<u>MULTIPLE OWNERS; See Continuation Sheet</u>		
street & number	<u>        </u>	telephone	<u>        </u>
city or town	<u>        </u>	state	<u>        </u> zip code <u>        </u>

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20303.

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Brainerd Mission Cemetery  
Hamilton County, TN

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## PROPERTY OWNERS

Five Chattanooga-area chapters of the Daughters of the American Revolution (DAR):

1. Chief John Ross Chapter, NSDAR  
c/o Wanda Lynn Garrett  
241 Random Terrace  
Ringgold, GA 30736-6126  
(706) 937-4508
2. Judge David Campbell Chapter, NSDAR  
Bettie H. Purcell, Regent  
8909 Finney Point Drive  
Ooltewah, TN 37363-8497  
(423) 396-3872
3. Moccasin Bend Chapter  
c/o Laura M. Bales  
210 1/2 Vreeland Street  
Chattanooga, TN 37415-6436  
(423) 877-7040
4. Chickamauga Chapter  
c/o Sue Taylor Ward  
4717 N. Forest Road  
Hixson, TN 37343-4116  
(423) 877-3168
5. Nancy Ward Chapter, NSDAR  
Lori B. Cook, Regent  
6407 Nicklaus Court  
Hixson, TN 37343-3092

One Chattanooga-area chapter of the Sons of the American Revolution (SAR) :

1. John Sevier Chapter  
c/o James O. Moore  
1318 Windbrook Lane  
Hixson, TN 37343  
(423) 842-7774

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Brainerd Mission Cemetery  
Hamilton County, TN

## DESCRIPTION

Brainerd Mission Cemetery is located in Chattanooga, Tennessee, at 5700 Eastgate Loop in Hamilton County. The one-acre burial ground is situated within a cluster of mature oak trees and is surrounded by a stone wall with two wrought-iron gates constructed in 1933. The property contains the nineteenth century remains of New England-based missionaries, their children, Cherokee students, and perhaps area slaves. A cluster of gravestones organized in two neat rows near the center of the cemetery represents the remaining original markers. Several early-twentieth century bronze interpretive markers also dot the landscape. An interpretive panel erected in 2001 explaining the site's history and geography greets visitors at the cemetery's entrance. The cemetery features a 1933 Colonial Revival landscape design and retains its integrity as a twentieth-century commemorative property.

Brainerd Mission Cemetery is the only extant site associated with the original mission complex. The cemetery is located on what would have been the southwest portion of the original Brainerd Mission complex, which was situated along South Chickamauga Creek. A major early roadway (now Brainerd Road / Lee Highway) passed on the north side of the mission connecting the Cherokee Agency in present-day Charleston, Tennessee, to Ross's Landing along the Tennessee River in present-day Chattanooga. With the mission farm fields between the cemetery and roadway, the burial ground was visible to travelers along this route. Hundreds of Cherokee from John Bell's detachment passed over this road during the Trail of Tears in 1838. This area served as the northwest boundary of the Cherokee Nation in the early 1800s.

Although the cemetery is believed to date to the founding of Brainerd Mission in 1817, the mission journal notes the first burial taking place on January 11, 1818. The earliest extant gravestone dates to 1821 and marks the former gravesite of Reverend Dr. Samuel Worcester, whose remains were disinterred in the 1840s and reburied in Massachusetts. This centrally located, six-foot tall obelisk is also the most prominent monument at Brainerd Mission Cemetery. Other early gravestones mark the burials of New England-based missionaries and their children including Joanna Fernel (d. 1829), her son Luke (d. 1829), Harriet Blunt (d. 1847) and her daughters Harriet (d. 1825) and Sarah (d. 1834), John Vail, Sr. (d. 1871), his second wife Penelope (d. 1844), his third wife Sarah (d. ?), and his daughter Mary (d. 1831). Only one gravestone, a 1950s recreation, marks the burial of a Cherokee student – John Arch (d. 1825). Historical records such as obituaries and the mission journal suggest the remains of several other Americans and Cherokee students are buried at Brainerd Mission Cemetery, however no gravestones mark their burials.

The current cemetery boundaries date to September 26, 1933, when Henry H. and Dorothy D. Hampton deeded the overgrown cemetery land to four Chattanooga chapters of the Daughters of the American Revolution (John Ross, Judge David Campbell, Chickamauga, and Nancy Ward Chapters), the John Sevier Chapter of the Sons of the American Revolution (SAR), and the Judge Howell Tatum Chapter of the Children of the American Revolution (CAR). Unsure of the original cemetery boundaries, Hampton and the patriotic societies agreed upon the current approximate

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Brainerd Mission Cemetery  
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one-acre border. Some historians have speculated that the original cemetery boundaries were considerably greater because this cemetery was used continuously for twenty-one years and occasionally after the mission closed in 1838.

At the request of the patriotic societies, Chattanooga-based architect William Crutchfield designed the cemetery's Colonial Revival landscape in 1933. A Georgian-styled geometric pattern of boxwoods, trees, paths, and cemetery furniture was installed in and around the remaining original tombstones. That same year volunteers using donated supplies constructed a stone wall (c) with vertical capstones to enclose and protect the cemetery. This wall stands two to three feet tall and features a double-door Colonial Revival-styled wrought iron gate entrance that is centrally located within the northwest wall. The left gate pillar features a bronze plaque that reads, "Cemetery of Brainerd Mission 1817-1839 'Remove not the ancient landmark which thy fathers have set.' Proverbs. 22:28." A similar bronze tablet on the right gate pillar reads, "Preserved by Chickamauga, Nancy Ward, Judge David Campbell, and John Ross Chapters, DAR; John Sevier Chapter, SAR; Judge Howell Tatum Chapter, CAR; Dr. Henry Hampton; Darden and Frederick Hampton, November 1, 1933." This design of 1933 remains largely intact.

Historically, a driveway from nearby Brainerd Road led to the primary entrance. Presently, however, this entrance is only accessible by a sidewalk leading from Eastgate Loop, and is used only during commemorative ceremonies. Inside this entrance, historic boxwoods, in a Colonial Revival fashion, line a path into the cemetery's center where several bronze interpretive markers erected in the 1930s and 1940s stand. These markers recognize the history of the Brainerd Mission, the missionaries, and notable Cherokee Reverend Stephen Foreman.

The regularly-used entrance is located at the southwestern corner of the rock wall. Outside this entrance stands a five foot tall, rough-cut granite marker acknowledging the site of the former Brainerd Mission. Originally placed alongside Brainerd Road, this marker was moved to the cemetery entrance because of increased development and traffic in 2001. Inside this entrance is a large interpretive panel standing about eight feet high made of wood, glass, and metal with a small metal roof overhang. Constructed in 2001 by Boy Scout John Wright III, this exhibit features locked sliding glass doors allowing for periodic changes in interpretation. Paths lined with mondo (monkey) grass, a common tufted ground cover that grows as high as sixteen inches, lead along the sides of the cemetery.

Several clusters of unmarked gravestones numbering about sixty also date to 1933. These stones, donated by local businessman H.P. Colvard, are not associated with specific burials, but rather were placed near burial depressions during the cemetery restoration to provide a graveyard aesthetic.

Since the 1933 restoration, the patriotic societies have erected a number of commemorative markers honoring the nineteenth century missionaries and Cherokee and their own exceptional twentieth-century members. These monuments, interspersed throughout the central portion of property, include marble benches and markers of varying sizes and a flagpole.

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Brainerd Mission Cemetery was originally added to the National Register of Historic Places in 1979. The Tennessee Historical Commission also recognizes the site's significance through a roadside historical marker that sits at the edge of the property along Eastgate Loop. The patriotic societies erected a modern, non-contributing chain link fence (circa 1980) around the cemetery and rock wall to protect it from vandalism.

Since 1929 when the City of Chattanooga annexed this area east of Missionary Ridge, Brainerd Road has experienced significant development. A major commercial complex has developed on the former mission grounds, leaving the cemetery as the only extant property associated with the mission. Both Brainerd Mission Shopping Village to the north of the cemetery and the Eastgate Mall to the south opened in the early 1960s. A 1970s office park is located to the east. This area also sits at the junction of Interstates 24 and 75, which runs parallel to U.S. Highway 64 (Brainerd Road / Lee Highway). Despite these developments outside the cemetery walls, the property retains its historic integrity as a nineteenth century cemetery and an early twentieth-century commemorative property.



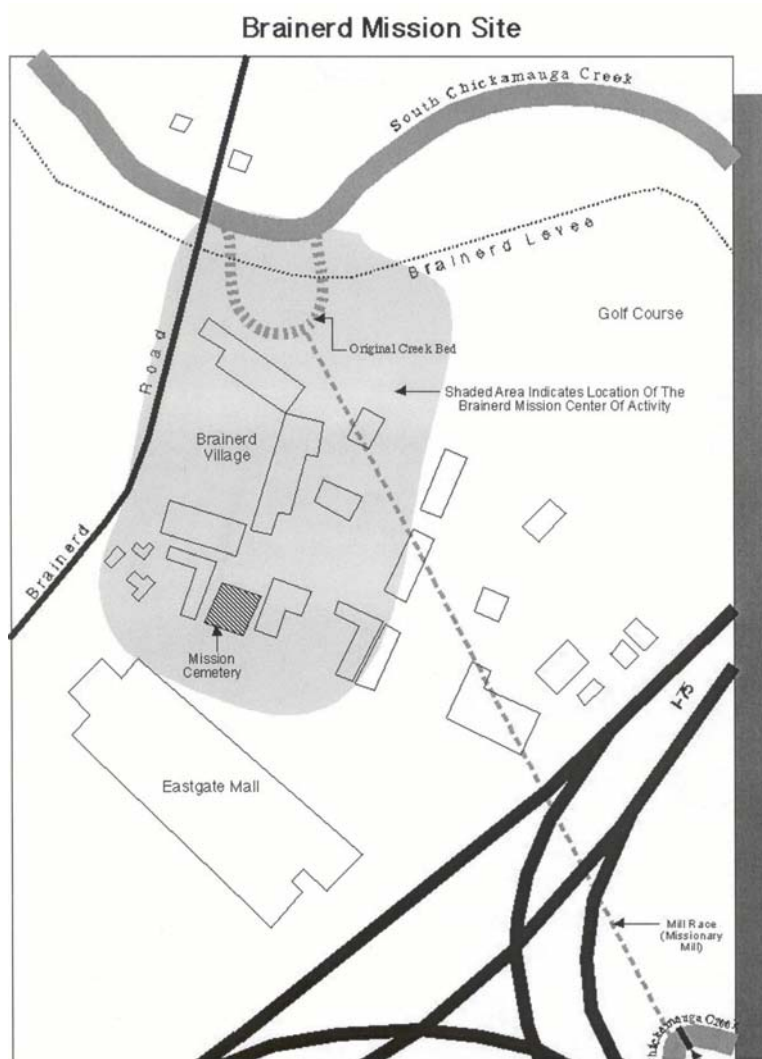
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Brainerd Mission Cemetery  
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Site Map – Not to Scale (produced by Jack Wright, Chattanooga)



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Hamilton County, TN**STATEMENT OF SIGNIFICANCE**

The Brainerd Mission Cemetery was previously listed in the National Register of Historic Places on December 6, 1979 for its statewide significance related to the history of conservation, education, religion, and social patterns. The amended nomination provides a broader history and context and justifies the national significance of the Brainerd Mission Cemetery. Founded in 1817 by representatives of the American Board of Commissioners of Foreign Missions (ABCFM), this institution prospered for twenty-one years until the federal government forced its closure with the Cherokee removal. Brainerd Mission was responsible for the basic education and religious education of many Cherokee, and was recognized as a national model for the boarding school approach that dominated white attempts to educate Native Americans for most of the nineteenth century. By the mid-1820s, the mission operated several other outposts in Tennessee and Georgia. Historian Robert F. Berkhofer, for example, counted forty similar mission schools in the United States within ten years of the founding of Brainerd Mission.<sup>1</sup> In a recent review of new ethnohistorical scholarship on the southeast, James T. Carson concluded that the history of Brainerd Mission underscored “the kinds of events, crises, and collaborations that characterized contact between Native and non-Native Americans across the continent and over several centuries.”<sup>2</sup> Historian Bernd C. Peyer agreed: Brainerd was “the most successful educational institution among the Cherokees before removal.”<sup>3</sup> After the Trail of Tears the mission buildings were destroyed. Not until an early twentieth century preservation movement spearheaded by the Daughters of the American Revolution (DAR) was the significance of the site recognized. There have been minimal changes to the site since that time and it retains its integrity.

Criterion A: Commemoration, Preservation, Ethnic Heritage, Social History, Politics and Government

The Brainerd Mission Cemetery is eligible for listing in the National Register of Historic Places under Criterion A for its national significance in the areas of ethnic heritage as the site of a former Cherokee mission, its representation of the social history of Cherokee Indians and, and its associations to the U.S. government’s forced removal of the Cherokee Indians during the Trail of Tears in 1838-39. It contains the graves of New England-based missionaries, their children, Cherokee students, and possibly area slaves—all dating to the early and mid nineteenth century. This property represents the earliest religious mission efforts of the Boston-based but nationally influential American Board of Commissioners of Foreign Missions (ABCFM) in the South. Located in a busy Chattanooga, Tennessee, suburb, Brainerd Mission Cemetery is the only extant portion of the Brainerd Mission complex, and is a valuable physical record of early nineteenth century Cherokee/European American interaction. Moreover, the site’s history is reflective of societal attitudes toward Native Americans. In addition, the cemetery has local significance for its association

<sup>1</sup> Robert F. Berkhofer, “Model Zions for the American Indian,” *American Quarterly* 15(Summer 1963): 185.

<sup>2</sup> James T. Carson, “Conquest or Progress!: Old Questions and New Problems in the Ethnohistory of the Native Southeast,” *Ethnohistory* 47(2000): 778.

<sup>3</sup> Bernd C. Peyer, *The Tutor’d Mind: Indian Missionary-Writers in Antebellum America* (Amherst: University of Massachusetts Press, 1997), 172.

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with Chattanooga's patriotic societies and women's involvement in historic preservation and commemoration in the first half of the twentieth century.

**HISTORICAL NARRATIVE**

Brainerd Mission Cemetery, dubbed Chattanooga's "sacred acre" by the DAR in the 1930s, is the only remaining landscape remnant of Brainerd Mission. Reverend Cyrus Kingsbury, a representative of the ABCFM, opened the school opened in 1817. During the three centuries prior to the mission's founding in 1817, the Cherokee Indians experienced great societal transformations. The Europeans' arrival in the New World in the late fifteenth century forever changed the lives of America's Indians. Contagious European diseases ravaged native populations throughout the Americas.<sup>4</sup> American colonists' push for land pressured the Cherokee Nation to cede their lands to the United States beginning in 1721 when they gave up 2,623 square miles to South Carolina. Many more similar land deals followed, including the March 17, 1775, transfer of more than 27,000 square miles of Cherokee land to Kentucky, Tennessee, and Virginia.<sup>5</sup>

Trade with the French, Spanish, and English quickly led to the spread of disease among American Indians and forever altered Cherokee daily life. The deerskin trade, for instance, shifted additional hunting responsibilities upon Cherokee men and skin preparation duties upon Cherokee women. European traders quickly transcended the cultural boundaries through marriage to Cherokee women.<sup>6</sup> The matrilineal Cherokee society assured a trader his children would be inherited into their mother's clan. Children of mixed ancestry were common in the Cherokee Nation, and often served as cultural mediators between the European and American Indian worlds. As historian Colin G. Calloway notes, it was common by the eighteenth century to find "Cherokee Indians in the Southeast bearing the names of the Scottish traders who fathered them—McIntosh, McGillivray, Ross, and McDonald."<sup>7</sup>

The missionaries who established Brainerd Mission, and especially their sponsors and supporters in the federal government, assumed that these children of mixed ancestry could be an effective way to introduce "civilization" to the southeastern Indians and thus eventually "uplift" all native peoples. ABCFM leader Kingsbury sought government assistance and Cherokee approval for the establishment of a mission school. Decades of conflict and contention between white and native societies "motivated [the Cherokees] to accept the U.S. government's Indian policy which promoted

<sup>4</sup> Historian Colin G. Calloway reports the native population of Mexico, for example, was an estimated twenty-five million in 1519 and dropped to 1.3 million by the end of the sixteenth century. Colin G. Calloway, *First Peoples: A Documentary Survey of American Indian History*, 2nd ed. (Boston: Bedford/St. Martin's, 2004), 68.

<sup>5</sup> *Ibid.*, 173.

<sup>6</sup> For additional information on Cherokee Women, see also: Theda Perdue, *Cherokee Women: Gender and Cultural Change, 1700-1835* (Lincoln: University of Nebraska Press, 1998); Nancy Shoemaker, ed., *Negotiators of Change: Historical Perspectives on Native American Women* (New York: Routledge, 1995).

<sup>7</sup> Calloway, 141.

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education and Christianity.”<sup>8</sup> As a result, progressive and moderate Cherokees began to accept U.S. “civilizing” policies. Noted historian William McLoughlin suggests that mixed ancestry chiefs especially “believed that rapid acculturation would prove that ‘savages’ could be ‘civilized’ and thus the Cherokees would be allowed to remain upon the lands of their forefathers.” Primarily because of the Cherokees’ willingness to adapt to Euro-American lifestyles, the ABCFM-sponsored missionaries were not in favor of removal.<sup>9</sup> Few Cherokee voiced “anti-missionary sentiment” so as not to alienate key missionary allies, such as Samuel Austin Worcester, whose 1832 Supreme Court case *Worcester v. Georgia* laid the foundations of federal Indian law. Any sort of “anti-mission outbreak” could have cost the Cherokee Nation white support.<sup>10</sup>

The interdenominational Brainerd Mission was located near present-day Chattanooga, Tennessee. With the support of the Cherokee Council and leading members such as Pathkiller, Major Ridge, and John Ross, Brainerd Mission was established along South Chickamauga Creek because “Cherokees of mixed-ancestry and social influence populated the surrounding area.”<sup>11</sup> The school opened as Chickamaugah Mission on twenty-five acres formerly owned by Scottish trader John McDonald, the grandfather of successful and influential Cherokee leader John Ross. Ross, who served as Principal Chief of the Cherokee Nation from 1828 until his death in 1866, established nearby Ross’s Landing (NR 6/27/74) along the Tennessee River, which later became the city of Chattanooga. The school was soon renamed after well-known, New England-based missionary David Brainerd.

A major early roadway passed just north of the mission and follows the general route of the present-day U.S. Highway 64 (also known as Brainerd Road / Lee Highway). This route extended between the Cherokee Agency near present-day Charleston, Tennessee, and Ross’s Landing along the Tennessee River. The majority of roads throughout the southeast and Midwest, including this Brainerd mission road, developed from the Indian trails and buffalo paths that had been established prior to white settlement. By the 1830s, Tennessee had a sparse network of approximately 1,500 miles of roads. Many of these routes remained paths only passable by horseback or on foot. Others, such as this road passing by the Brainerd Mission, were more improved roads to accommodate wagons. Since 1838, many of the original roads traveled by the detachments have been incorporated into modern paved highways in federal, state, or county road systems.<sup>12</sup>

<sup>8</sup> Joyce B. Phillips and Paul G. Phillips, *The Brainerd Journal: A Mission to the Cherokees, 1817-1823* (Lincoln: University of Nebraska Press, 1998), 6.

<sup>9</sup> William McLoughlin, *Cherokees and Missionaries, 1789-1839* (New Haven, CT: Yale University Press, 1984), 109.

<sup>10</sup> William McLoughlin, “Cherokee Anti-Mission Sentiment, 1824-1828” *Ethnohistory* 21, 4 (Fall 1974), 361, 365. Those who expressed anti-missionary, anti-removal sentiments, including White Path, formed the conservative element within the Cherokee Nation.

<sup>11</sup> Phillips and Phillips, 4.

<sup>12</sup> Philip Thomason and Sara Parker, National Register of Historic Places Nomination Form, “Historic and Historical Archaeological Resources of the Cherokee Trail of Tears,” October 2003, Section F, Page 7-8.

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The mission grounds featured a schoolhouse, mission house, gristmill, sawmill, orchard, barn, dormitories, farm fields, and a cemetery. Brainerd quickly became the leading mission in the Cherokee Nation, boasting forty-four male students and thirty-one females within the first year.<sup>13</sup> Kingsbury kept daily notes of the activities at Brainerd Mission, a practice missionary Ard Hoyt continued after Kingsbury left in 1818. The missionaries corresponded with the ABCFM through these seven years. Recently these reports have been transcribed and published as *The Brainerd Journal: A Mission to the Cherokees, 1817-1823*. The publication documents the contact experiences of the New England missionaries and the Cherokees. The missionaries' writings not only describe daily happenings at the mission, but also document two cultures coexisting and ultimately changing and influencing one another.

The journal occasionally refers to funeral services and burials at Brainerd Mission Cemetery, but never provides a description of the graveyard. The first such entry on January 11, 1818, notes the death of the infant daughter of Sister Isabella Murray Hall. "The remains of the little babe were brought into our public assembly, and after prayers and a discourse adapted to the occasion, the mission family (including our scholars [sic]) and our little congregation, in solemn procession, followed them to 'the house appointed for all living (Job 30:23).' It was, to us, a solemn day. This was the first time we had been called to bury our dead in this heathen land..."<sup>14</sup> The journal recalls an especially emotional period when visiting ABCFM leader Dr. Samuel Worcester died at Brainerd. Before his death on June 7, 1821, the journal quotes Worcester as saying, "God is very gracious, he has sustained me, as it were by miracle thus far, and granted one great desire of my soul in bringing me to Brainerd; and if it be agreeable to his holy purposes that I should leave my poor remains here, his will be done. I had rather leave my poor remains here, than at any other place."<sup>15</sup> Although his remains were disinterred in the 1840s and reburied in Salem, Massachusetts, his obelisk remains a focal point within the cemetery. The journal also recalls the deaths of a traveler, an infant, and a missionary's child whose "remains were deposited near the feet of Dr. Worcester."<sup>16</sup>

Several notable historical figures are associated with Brainerd Mission, the leading mission in the Cherokee Nation. While he planned only a short visit to Brainerd, Worcester is forever linked to Brainerd Mission as the place where he died and was buried for twenty years. Educated at Dartmouth, Worcester became pastor of Tabernacle Church in Salem, Massachusetts, in 1802 and founded the ABCFM in 1810. He served as the American Board's first corresponding secretary. Worcester's nephew, Samuel Austin Worcester, is well known for legally challenging "Georgia's right to exert authority over him in Cherokee country." In *Worcester v. Georgia* (1832), the Supreme Court ruled that the Cherokee Nation was "a distinct community occupying its own territory." The state of Georgia ignored this and other Supreme Court rulings declaring the Cherokee Nation a sovereign land and continued to pressure Cherokees into relocating to the west.<sup>17</sup>

<sup>13</sup> McLoughlin, *Cherokees and Missionaries*, 110.

<sup>14</sup> Phillips and Phillips, 42.

<sup>15</sup> Ibid., 215.

<sup>16</sup> Ibid., 298.

<sup>17</sup> Calloway, 214.

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With the mission just miles away from significant Cherokee sites, such as Red Clay Council Ground (NR 9/14/72) and the Cherokee Agency near present-day Charleston, Tennessee, Brainerd's missionaries were certainly aware of and involved with the Cherokee struggles to remain in their homeland. Despite the missionaries' efforts to support the Cherokees' desire to remain in their homeland (through such actions as Worcester's 1832 Supreme Court case), they could not forestall removal. Some committed missionaries, such as Daniel S. Buttrick, Dr. William Potter, and Reverend Loring S. Williams, and their families showed their dedication and respect for the Cherokee by making the journey westward and settling in Indian Territory. Other missionaries returned to New England, while some, such as Ainsworth Blunt and John Vail, remained in the South.<sup>18</sup>

Brainerd Mission prepared for closure in 1838 following the fraudulent signing of the 1835 Treaty of New Echota, which a minority group of pro-removal Cherokees committed their people to relocation. Two former Brainerd Mission students were part of this pro-removal treaty party: John Ridge and Elias Boudinot. Ridge and Boudinot represented a minority political faction of elite Cherokees supporting assimilation and removal policies. Shortly after removal, unidentified Cherokees assassinated Ridge, Boudinot, and Ridge's father Major Ridge in 1839. The Brainerd Mission officially closed on August 19, 1838, as a direct result of the political negotiations between the U.S. government and a faction of Cherokee. The following week, the first overland detachment affiliated with John Ross and led by Hair Conrad (Hair Conrad Cabin NR 9/13/76) departed from the Cherokee Agency. Six weeks later, John Bell led his detachment of Cherokee along the road past the Brainerd Mission.

Federal forces, led by General Winfield Scott, forced American Indians out of their eastern lands and into the Indian Territory (present-day Oklahoma.) In March the U.S. military under the direction of General Scott began rounding up Cherokee forcing them into temporary forts at twenty-seven military posts in Alabama, Georgia, Tennessee, and North Carolina. After several weeks in the temporary camps, the Cherokee were marched to emigration depots to be assigned to various detachments for the journey west. Emigration depots were created at the Cherokee Agency at Charleston, Tennessee, near Ross's Landing at present-day Chattanooga, and south of Fort Payne, Alabama. According to the Trail of Tears National Register of Historic Places Multiple Property Submission, the depot at present-day Chattanooga was located near South Chickamauga Creek within a few miles of the Brainerd Mission. This site served as the departure point for the Deas, Whiteley, and Drane detachments in June of 1838. After leaving the camps near Brainerd, these detachments traveled along the south side of the Tennessee River to Ross's Landing following the

<sup>18</sup> Zella Armstrong, *History of Hamilton County and Chattanooga Tennessee* (Chattanooga, TN: Lookout Publishing Company, 1931; reprint, Johnson City, TN: Overmountain Press, 1993), 1: 74-6 (page citations are to the reprint edition).

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present-day Riverside Drive between Harrison and Chattanooga. This area now consists of extensive industrial development.<sup>19</sup>

While most detachments crossed the Tennessee River at Blythe's Ferry (NR 1/5/83) in Meigs and Rhea counties, one detachment led by John Bell in mid-October 1838 traveled the road passing by Brainerd Mission to Ross's Landing. In his 2001 report *The Trail of Tears in Tennessee: A Study of the Routes Used During the Cherokee Removal of 1838*, archaeologist Benjamin C. Nance explained that Bell's detachment perhaps took a different way because considerable antagonism existed between Bell and the majority of Cherokees led by John Ross.

After the Cherokee removal, the once-prosperous mission complex passed through the hands of several owners. An 1874 *Scribner's Monthly* article describes one of the old mission houses as a "decaying ruin inhabited by a horde of Negroes."<sup>20</sup> The account also describes Reverend Samuel Worcester's monument as "a massive yet simple monument" with "humbler headstones which here and there dot the thicket...Neglect and oblivion seem, to the hasty observer, to have so effectually covered the spot with their wings, that even the dwellers in the neighborhood hardly know whom or what the marble and the stone represent."<sup>21</sup> This historic description is especially important because few accounts of the site Brainerd Mission from the mid- to late-nineteenth century have been discovered. This account also suggests that former slaves lived on the property, which indicates there may indeed be African Americans interred at Brainerd Mission Cemetery. A 1924 issue of *The Dixie Highway* magazine suggests the mission's mill sat alongside South Chickamauga Creek until 1921.<sup>22</sup> Clearly, this landscape transformed into rural grazing and pastureland leaving only the cemetery as a testament to the missionaries' "civilizing" and "Christianizing" efforts. The area surrounding the former mission site remained rural in character into the mid-1920s, in part because Missionary Ridge served as a geographical boundary discouraging eastward development out of Chattanooga.

Local DAR members had been interested in the property for at least two decades prior to acquiring the property. Daisy Barrett, a prominent Chattanooga who became interested in the mission when she first visited the site in 1906, presented a program about the mission's history to the Chickamauga Chapter of the DAR in 1912. According to an article she wrote in 1912 for the *Chattanooga Daily Times*, former Tennessee governor, and Tennessee Historical Society president, James D. Porter, Jr., asked Barrett to write a history of the Brainerd Mission for the Tennessee Historical Society. In a letter to Porter dated March 14, 1912, Barrett said, "The dilapidated

<sup>19</sup> Thomason and Parker, Section E, Page 16, 26-7, 40.

<sup>20</sup> "Southern Mountain Rambles: In Tennessee, Georgia and South Carolina," *Scribner's Monthly* 8: 1 (May 1874), 5-7, [database online]; available from American Periodical Series (APS) Online.

<sup>21</sup> *Ibid*, 5.

<sup>22</sup> "Brainerd - Historic Spot Near Chattanooga," *The Dixie Highway* 9: 2 (February 1924), 1-3. Copy available at Chattanooga Bicentennial Library.

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graveyard alone marks the [mission] site. I know you will be pleased that there is a movement on foot to save it."<sup>23</sup>

Another well-known Chattanooga, Anne Bachman Hyde, who was a member of both the United Daughters of the Confederacy and the Chickamauga Chapter of the DAR, also took an early interest in the Brainerd Mission site. In 1921, the DAR, led by Hyde, petitioned the Hamilton County Court to "change the name of the Chattanooga-Graysville Pike (Bird's Mill Road)" to Brainerd Road "in the interest of [the] preservation of the memory of the old Brainerd mission."<sup>24</sup> The measure passed unanimously and the Brainerd name reappeared. While speaking in front of the Court, Hyde mentioned the DAR's efforts to mark the area's historic spots, and that "it was a part of their plan to purchase the old mission site and the ground where missionaries lie buried, enclose it in a suitable way and erect a monument on the site inscribed so as to preserve for all time the heroic efforts of the missionaries."<sup>25</sup>

In 1924, the Chickamauga Chapter placed a granite marker alongside Brainerd Road to mark the site of the former mission. The six hundred dollar monument recognizes the existence of the Brainerd Mission and the missionaries' efforts to Christianize the Cherokees.<sup>26</sup> The monument, draped in an American flag, was officially unveiled on November 24, 1924, during a ceremony attended by some seventy-five people.<sup>27</sup> Increase in traffic and congestion along Brainerd Road required the relocation of the granite monument to the cemetery. The DAR had the sign moved to the cemetery's entrance in May of 2001.

Others also expressed interest in the mission site. Local naturalist and historian Robert Sparks Walker frequently wrote historical features for the Chattanooga newspapers and spoke to area clubs about the Cherokees. In 1920, at Walker's suggestion, the Pilgrim Congregationalist Church of Chattanooga held its first annual memorial service at the Brainerd Mission Cemetery in order to "perpetuate the memory of the splendid work done there and the men and women who participated in it."<sup>28</sup> In 1931, Walker published the first major historical account of Brainerd Mission. *Torchlights to the Cherokees: The Brainerd Mission* is important not necessarily for its content, but rather how it

<sup>23</sup> "Brainerd Mission, An Almost Forgotten Local Enterprise: Timely Historical Sketch of Effort to Reclaim Barbarous Indian," *Chattanooga Daily Times*, 17 March 1912.

<sup>24</sup> "Short Session County Court," *Chattanooga Daily Times*, 5 April 1921.

<sup>25</sup> Ibid.

<sup>26</sup> The monument reads: "Site of Brainerd Mission to the Cherokee Indians. Established by the American Board of Foreign Missions in 1817. First called Chickamaugah. Changed to Brainerd in 1818. Maintained with aid of the United States government until the removal of the Indians in 1838. Here forty buildings were erected and hundreds of Indians were Christianized and educated."

<sup>27</sup> "Marker Ceremony Most Impressive," *Chattanooga Daily Times*, 26 November 1924.

<sup>28</sup> "Mrs. C.R. Hyde Gives History of Old Mission," *Chattanooga Daily Times*, 12 June 1922.



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encouraged the preservation of the Brainerd cemetery by documenting the national significance of the old mission. Walker's study was nominated for a Pulitzer Prize in 1931.<sup>29</sup>

Prior to the patriotic societies' acquisition of the property in 1933, the Brainerd Mission Cemetery remained neglected and overgrown for decades. According to early Walker, by 1933 the cemetery had "reached the climax as a miserable site" and was "overgrown with weeds, bushes, and small trees, open to pigs and other stock, the graves sunken, and the tombstones lying broken and marred on the ground."<sup>30</sup> Four Chattanooga DAR chapters (Chickamauga, John Ross, Judge David Campbell, and Nancy Ward) partnered with the John Sevier Chapter of the Sons of the American Revolution (SAR) and the Judge Howell Tatum Chapter of the Children of the American Revolution (CAR) to purchase the neglected and overgrown cemetery on September 26, 1933. The acquisition of the property quickly set in motion a series of steps to beautify and transform the burial ground. The chapters formed committees to oversee a cemetery fund, the construction of a stone wall, publicity, landscape beautification, and a dedication ceremony.<sup>31</sup> The Daughters hastily organized this dedication ceremony to coincide with the national DAR conference scheduled to meet in Chattanooga the first week of November 1933.

Central to the organization of the November 1, 1933, dedication ceremony was Penelope Johnson Allen, a member of the Judge David Campbell Chapter, DAR. As was often the case with successful and influential Daughters, Allen was well connected to Chattanooga society. Allen served as the chairman of the Historical and Publicity Committee for the dedication ceremony. This committee was especially effective in publicizing the event, with numerous articles appearing in both the *Chattanooga Daily Times* and the *Chattanooga News* beginning in September 1933. They used the media not only to announce the upcoming dedication event, but also to report their progress within the cemetery, raise funds for their efforts, and appeal for volunteers and supplies. For instance, an October 15 *Times* article reported the donation of "a truckload of shrubbery" and two checks of fifty dollars each to be spent on the construction of the stone wall.<sup>32</sup>

With the assistance of local professionals, such as architect William Crutchfield, who designed the landscape, and H.P. Colvard, who donated blank grave markers, and area garden clubs, the Daughters oversaw the transformation of the small burial ground. Beautification efforts also included cleaning and resetting toppled markers. To restore the cemetery, the Daughters turned to contemporary Colonial Revival styles, planting boxwood, adding a wrought-iron Colonial-inspired

<sup>29</sup> Robert Sparks Walker, *Torchlights to the Cherokees: The Brainerd Mission* (New York: Macmillan Company, 1931).

<sup>30</sup> "Old Cemetery to be Preserved," *Chattanooga News*, 6 October 1933; and "Cemetery Project Credit to Citizens," *Chattanooga Daily Times*, 5 November 1933.

<sup>31</sup> "Program for the Rededication of Brainerd Mission Cemetery," 1 November 1933, "Brainerd Mission" Folder, Box 1, Penelope Johnson Allen Papers, MSS 002 Special Collections, Lupton Library, University of Tennessee-Chattanooga, Chattanooga, TN.

<sup>32</sup> "Donate Shrubby for Old Cemetery," *Chattanooga Daily Times*, 15 October 1933.

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entrance gate, designing a geometric scheme of plantings and walkways, and installing several pieces of cemetery furniture.

Several prominent figures attended the November 1, 1933, dedication ceremony at Brainerd Mission Cemetery, including the President General of the National Society DAR Edith Scott Magna, Chattanooga's Mayor E.D. Bass, and a descendent of a Brainerd missionary Lillie Blunt Kirby.<sup>33</sup> The tone of the ceremony was both patriotic and religious. Dr. M. S. Freeman, pastor emeritus of Chattanooga's Pilgrim Congregational Church, gave the invocation, and a group of children of the Judge Howell Tatum Society, CAR recited the Pledge of Allegiance. The Sixth Cavalry band played while guests sang the *Star Spangled Banner* and two hymns: *Come Ye That Love the Lord* and *All Hail the Power of Jesus' Name*. The DAR President General, Edith Scott Magna, paid tribute to the missionaries "declaring that their lives were well lived, their work well done and their accomplishments well visioned." She spoke of "rededicating the hallowed spot to progress."<sup>34</sup>

Tennessee historian Judge Samuel Cole Williams (Aquone, NR 11/4/93) gave the major address and spoke about the preservation of the cemetery: "Generation followed generation without any sort of heed. But there comes at last this day a hand of noble citizens of Chattanooga...intent that no longer shall the appeal be in vain. They have formed an association, the sole purpose of which is to restore and adequately care for this sacred spot, which typifies the earliest efforts put forth in behalf of the Cherokee people in days now long with the past."<sup>35</sup>

The patriotic societies fulfilled their goal of restoring this historic property and continued to honor it. In early 1934, the Daughters enlisted the support of area politicians and businessmen in their appeal for a postal stamp commemorating Brainerd Mission. This project, sponsored by the John Ross Chapter, won the support of Georgia Congressman Malcolm C. Tarver as well as DAR chapters in New York, Arizona, and Massachusetts.<sup>36</sup> After repeated attempts to sway the Postmaster General, the U.S. Postal Service rejected the Daughters' requests for a commemorative stamp.

In 1935, some two hundred people gathered at Brainerd Mission Cemetery to witness the dedication of two bronze tablets, which tell a history of the mission and recognize Cherokee student and interpreter John Arch. Longtime DAR member Penelope Johnson Allen, who estimated "hundreds" of tourists had stopped at the cemetery, expressed concern at how "there is nothing at the site to

<sup>33</sup> "Program for the Rededication of Brainerd Mission Cemetery," 1 November 1933, Penelope Johnson Allen Papers, Special Collections, Lupton Library, University of Tennessee-Chattanooga, Chattanooga, TN.

<sup>34</sup> "Rites in Cemetery Attract Hundreds," *Chattanooga Daily Times*, 2 November 1933.

<sup>35</sup> "Brainerd Dedication is Highlight of DAR Program," *Chattanooga News*, 1 November 1933. Excerpt from a speech given by Judge Samuel Cole Williams, a historian from Johnson City, at the Brainerd Mission Cemetery dedication ceremony.

<sup>36</sup> "Judge Tarver Joins Tennessee in Appeal for Brainerd Stamp," *Chattanooga Daily Times*, 14 March 1935.

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inform the cross-country motorists who are constantly stopping to study the place anything of the notable service rendered toward civilization of the Cherokee Indians.”<sup>37</sup>

The Daughters hosted yet another celebration at Brainerd Mission Cemetery in September 1938 as part of the larger community event called National Chickamauga Celebration, which honored the region’s history. Newspaper accounts of the event at the cemetery describe a scene of curiosity on the part of Chattanooga: “Aside from the handsome feather headdresses and spectacular costume of a few of the chieftains and squaws, the majority was far from appearing as ‘rich wards of the government.’ There were men and boys in overalls and roughest and poorest clothes among them thinly clad girls and women who shivered in the early morning wind.”<sup>38</sup>

For the first time, in 1938, Cherokee Indians were invited to participate in a commemorative event at Brainerd Mission Cemetery. They traveled from the Cherokee Indian Reservation in North Carolina exactly one hundred years after their forefathers had been forced westward. During this celebration, the Daughters unveiled two additional bronze tablets that “give the names of the men and women who served at the mission and a sketch of the life of Stephen Foreman,” a Cherokee man employed as a minister by the ABCFM.<sup>39</sup>

Also during the late 1930s, the Brainerd Hills neighborhood developed just east of Chickamauga Creek, which increased the need for businesses and services along Brainerd Road. A 1944 Brainerd Hills yearbook described the neighborhood as a “spic and span, up and coming suburb, basking to the eastward of that pulsating Dynamo of Dixie—Chattanooga.” Within the nearly three hundred acres “are residential and multi-family housing, two churches, about fifty businesses, a commercial center, a lodge, a city park, and a golf course.” Development along busy Brainerd Road soon included banks, diners, grocery stores, and shopping centers. By 1944 there existed an outdoor drive-in movie screen, Skyway Theater, immediately west of Brainerd Mission Cemetery.<sup>40</sup>

Concerned about the encroachment of development, the Daughters lobbied local and state officials to provide funds for the preservation of the old mission site. The Hampton family, who had deeded the cemetery property to the Daughters several years earlier, still owned the surrounding farmland. The Tennessee Historical Commission met on April 24, 1944, and authorized a committee made up of Chattanooga Zella Armstrong and Penelope Johnson Allen, Knoxville Mayor E.E. Patton, and Dr. Marshall Wingfield of Memphis “to purchase from one to ten acres [at site of the former Brainerd Mission] at cost of \$1000.00 per acre.”<sup>41</sup> Governor Prentice Cooper authorized the use of state funds to help recreate the old mission. A news article reported that the “governor’s action followed

<sup>37</sup> “Tourists Visiting at Brainerd Site,” *Chattanooga Daily Times*, 15 March 1935.

<sup>38</sup> “Cherokee Indians Assist in Festival,” *Chattanooga Daily Times*, 25 September 1938.

<sup>39</sup> Ibid.

<sup>40</sup> Chattanooga-Hamilton County Regional Planning Agency, “Brainerd Hills Neighborhood Plan,” [accessible online at [www.chcrpa.org](http://www.chcrpa.org)].

<sup>41</sup> “Transcript from Minutes of Meeting of Tennessee Historical Commission,” 24 April 1944, Folder 11, Box 232, William Prentice Cooper Papers, Tennessee State Library and Archives, Nashville, TN.

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an address by George M. Clark at a recent meeting of the Junior Chamber of Commerce here and the announcement was made at a meeting of the state historical commission. Following the authorization, an option was obtained on the property, now owned by Dr. F.W. Hampton.<sup>42</sup> Plans for the project included "restoration of the mission buildings in exact replicas."<sup>43</sup> Since the appropriations only provided money to purchase the site, restoration funds had to be raised through donations. In an effort to raise funds for the project, several people organized to form Brainerd Mission Foundation, a non-profit organization interested in the reconstruction, development, and maintenance of the historic Brainerd Mission.<sup>44</sup> A newspaper editorial called upon locals to fund the restoration project saying:

It is time that Chattanooga quit looking to state and national governmental units for local civic and historical enterprise and provide some of the revenues for its own progress...Here is a wealth of tourist appeal that has been almost entirely neglected. The city must be prepared to jump right into the tourist trade promotion when the war ends, and the old mission could be restored."<sup>45</sup>

The project was to take place after World War II, but never happened. Reasons for abandoning the project are somewhat unclear. However, Governor Prentice Cooper lost his 1944 bid for re-election to Jim McCord, who re-evaluated state appropriations. During this review period, the Hampton family withdrew their land from the project and Governor McCord reallocated the funds. This push to develop the former mission site as a historic tourist attraction represented one of the last major commemorative efforts on the part of the DAR. Talk of the project briefly resurfaced in 1955 when the former mission land was publicly listed for sale. Although the Daughters' involvement in the project is not fully known, influential members, such as Penelope Johnson Allen and Zella Armstrong, led the effort and signed the Brainerd Mission Foundation's Charter of Incorporation.

Despite their setbacks, the Daughters continued honoring Brainerd Mission through projects at the cemetery and fundraisers, soliciting help wherever possible. In 1950 DAR chapters successfully lobbied county officials to accept "the short driveway leading past the cemetery and curving back into Lee Highway as a county road, to be improved and maintained at public expense."<sup>46</sup> A leader in the continued maintenance and commemorative services at the cemetery after World War II was

<sup>42</sup> "Brainerd Mill, Mission to be Restored Here, Gov. Cooper Announces State Giving Fund to Rebuild Shrine," *Chattanooga News Free Press*, 28 June 1944.

<sup>43</sup> "State to Restore Brainerd Mission," *Chattanooga Daily Times*, 29 June 1944.

<sup>44</sup> The Brainerd Mission Foundation Charter, 10 October 1944, Vol. O-14, P. 197, Tennessee State Library and Archives, Nashville, TN. Incorporators included E.Y. Chapin, Clarence R. Avery, Zella Armstrong, Mrs. Griffin Martin, Paul Mathes, George M. Clark, L.J. Wilhoite, Paul B. Carter, Walter C. Johnson, T.A. Lupton, Morrow Chamberlain, Felix Miller, Dr. James L. Fowle, Col. R.L. Moore, Alf Law, Charles E. Lusk, S.L. Probasco, Joe V. Williams.

<sup>45</sup> "Go Back for History—an Editorial," *Chattanooga News Free Press*, 30 June 1944.

<sup>46</sup> "DAR Will Dedicate New Road Marker," *Chattanooga Daily Times*, 12 November 1950.

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Lena Barton Kain. A 1967 newspaper article called her effort “a one-woman battle to preserve this historical site.” She was “seen there nearly every Saturday morning clipping grass, watering shrubbery, and giving any visitors who may wander by as detailed or as brief a history of the mission as they may wish to hear.”<sup>47</sup> For her dedication, the Daughters erected a marble bench at the cemetery in her honor in 1963.<sup>48</sup>

Continued suburban development and its possible effects on Brainerd Mission Cemetery surely concerned the Daughters. Atlanta developer Thomas J. Northcutt purchased the property of the old mission site in 1957. He hired architects Heery and Heery of Atlanta and Chattanooga’s H.E. Collins Contracting Company to design and construct the new Brainerd Village Shopping Center.<sup>49</sup> The opening of this 32-store shopping center in August 1960 transformed the Brainerd area into a fast-paced inner suburban ring. Five entrances led from Brainerd Road to the 1,400 parking spaces surrounding the \$6 million development. The shopping center, which existed on former mission property, comes within yards of the cemetery walls. Ironically, developers and businessmen turned to the area’s American Indian heritage to draw customers to the shopping center’s three-day grand opening celebration beginning August 18, 1960. Northcutt, owner and president of Brainerd Village, Inc., and Brainerd Village Shopping Center Merchants Association president, W.H. Ingle collaborated to host the celebration, which featured an “Indian flavor.”<sup>50</sup> Children were given “free Indian headbands” and Chief Loafing Hound of the Choctaw tribe was on hand to “entertain the children in the evenings.” The children visited him in “a huge teepee [that was] erected on the parking lot,” which also served as an information booth.

Within a few years of the Brainerd Village grand opening, developers erected a large one-story rectangular mall on the west side of the Brainerd Mission Cemetery where there once existed an outdoor drive-in movie facility. The Eastgate Mall parking lot also came within yards of the small cemetery. Being surrounded by commercial development made the cemetery difficult to access and prone to vandalism. The patriotic groups began locking the cemetery entrance as early as 1962 when vandals struck the site.

The Brainerd Mission Cemetery was originally placed on the National Register of Historic Places in 1979, securing its place in national history. The Tennessee Historical Commission also placed a state historical marker at the edge of the property. In June 2003 the National Park Service certified the cemetery as a site on the Trail of Tears National Historic Trail, which the Daughters recognized and celebrated during their annual flag-raising ceremony. Since 2002, the Daughters have included Cherokee Indians in the commemorative services.

<sup>47</sup> “Oasis of Memories in Asphalt Desert,” *Chattanooga News Free Press*, 7 May 1967.

<sup>48</sup> “Honoring Mrs. Kain,” *Chattanooga News Free Press*, 15 March 1963.

<sup>49</sup> “Brainerd Center Opens at 10 Today,” *Chattanooga Daily Times*, 18 August 1960.

<sup>50</sup> “Kroger Opens Village Unit,” *Chattanooga News Free Press*, 17 August 1960.

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The patriotic societies overseeing the cemetery continue to host annual flag-raising ceremonies in early June to recognize the missionaries and Cherokees buried there. The service is generally patriotic and religious in theme, often with Boy Scouts and Girl Scouts participating. In 2001, Chattanooga Boy Scout John Wright III volunteered to beautify the cemetery, create a covered informative sign detailing the mission's history, and design a website about the mission and cemetery. His success earned him an Eagle rank.<sup>51</sup>

This Chattanooga site is a locally significant representation of national historic preservation trends. Like many nineteenth and early twentieth century preservation projects throughout the United States, women were the driving force behind the movement to preserve the cemetery. Projects of this magnitude required a solid network of affluent women to succeed, as was evidenced by the Mount Vernon Ladies' Association in Virginia and the Ladies' Hermitage Association in Nashville, Tennessee. Historian Barbara J. Howe recently wrote: "Our preservation foremothers had common ground with the better-known, nineteenth century, white, native-born, middle- and upper-middle-class club women. Imbued with the cult of domesticity which appointed them guardians of society's culture and morals, they took their responsibilities as seriously as modern preservation professionals do when upholding the governmental programs undergirding their work."<sup>52</sup>

Howe also notes the strong ties between preservation and patriotism among club women. Although some of the Daughters' attempts at restoration failed, they succeeded in saving a part of the original Brainerd Mission property. In their attempts to preserve and beautify the cemetery, the Daughters left an early twentieth-century Colonial Revival imprint on the historic site. The patriotic societies that own the Brainerd Mission Cemetery intend to continue maintaining the property. The Daughters' and Sons' over seventy years of preservation efforts attest to the property's early nineteenth century historical significance, however, the site also is significant for its DAR-related commemorative history. Patriotic societies honor this site not only for its missionary and Cherokee history, but also because it represents some of the area's earliest settlement history.

## Criteria Consideration D: Cemeteries

Brainerd Mission Cemetery satisfies the Criteria Consideration for cemeteries. The cemetery represents early ABCFM missionary efforts, Cherokee history, and commemorative efforts of Chattanooga's patriotic societies. It has association with significant historic events and it is the only extant property associated with these events.

<sup>51</sup> "Wright Honored for Volunteer Work," *Chattanooga Times Free Press*, 21 August 2002.

<sup>52</sup> Barbara J. Howe, "Women in the Nineteenth-Century Preservation Movement," in *Restoring Women's History through Historic Preservation*, by Gail Lee Dubrow and Jennifer B. Goodman, eds. (Baltimore: Johns Hopkins University Press, 2003), 17.

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Criteria Consideration F: Commemorative Property

Brainerd Mission Cemetery satisfies the Criteria Consideration for a commemorative property. Although the cemetery dates to 1817 as the mission's formal burial ground, the property is also significant as a twentieth-century commemorative property. The cemetery elements reflect the DARs' twentieth century commemoration of the nineteenth century Brainerd Mission. This early Chattanooga preservation effort has gained its own local significance.

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Brainerd Mission Cemetery  
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## GEOGRAPHICAL DATA

### Verbal Boundary Description

Brainerd Mission Cemetery is located on Eastgate Loop in the Brainerd suburb of Chattanooga, Tennessee. The parcel identification number is 013 on Hamilton County Tax Map 157M-A. The nominated property includes approximately one acre as indicated on the accompanying Hamilton County tax map. It is bounded by Eastgate Loop on the southwest, a one-story United States Postal Service facility on the southeast, a parking lot on the northwest, and a one-story business on the northeast.

### Boundary Justification

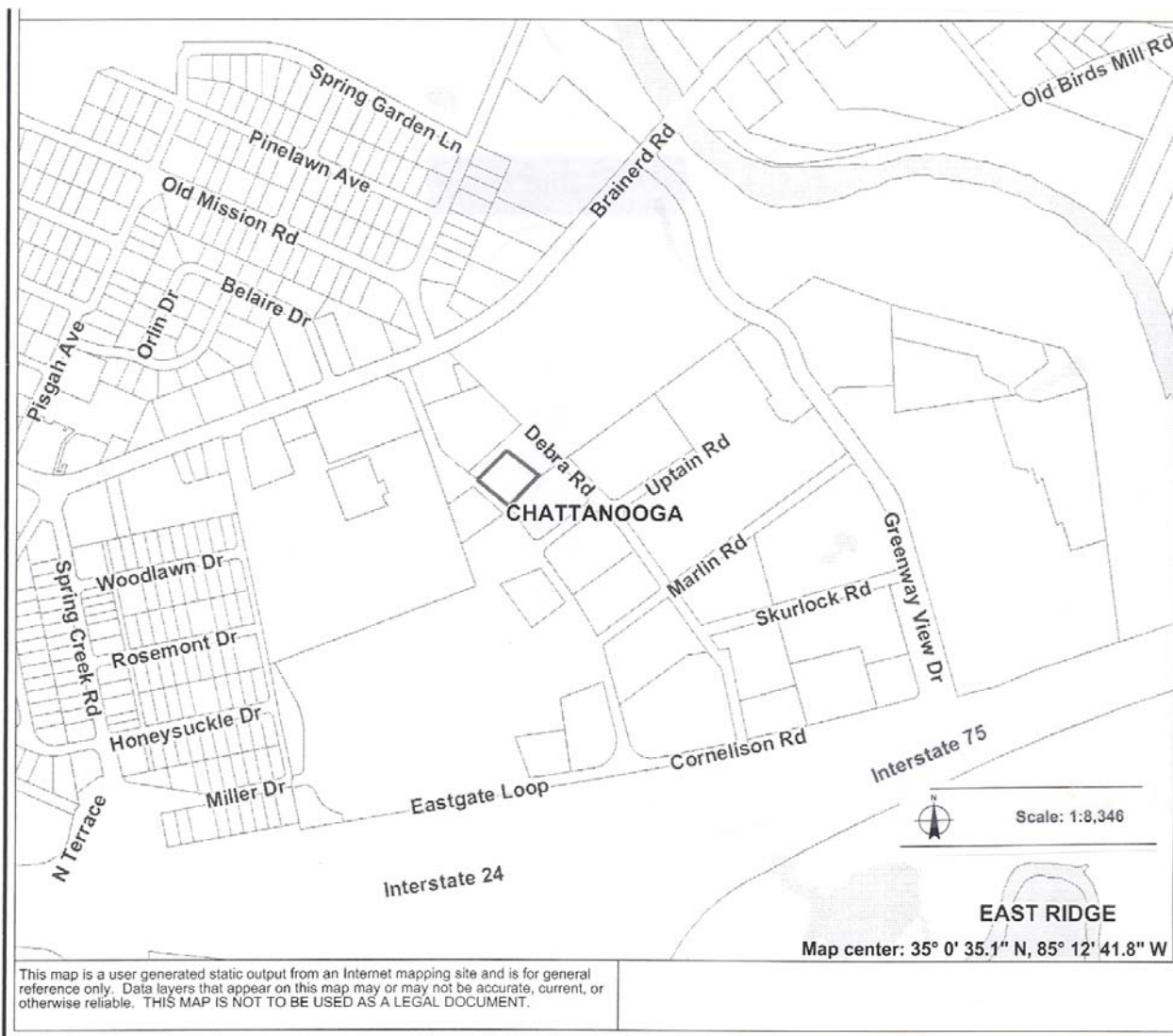
The nominated property of approximately one acre forms the cemetery boundaries dating to 1933 (when local Daughters of the American Revolution purchased the cemetery property). While the property is surrounded by modern development, the 1933 stone wall encloses and secludes the historic cemetery. The nominated acreage is the only undeveloped land remaining from Brainerd Mission. Grave markers from the early to middle nineteenth century exist among several twentieth-century commemorative plaques and stones. The original nomination had the property as being 1.5 acres but it is actually less than one acre.

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# **National Register of Historic Places**

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### **PHOTOGRAPHS**

Photographer: Dr. Carroll Van West  
Middle Tennessee State University, Center for Historic Preservation  
Murfreesboro, TN 37132  
January 2004

Negatives: Tennessee Historical Commission  
2941 Lebanon Rd.

Cemetery, facing east  
1 of 28

Tennessee Highway marker and stone wall, facing northwest  
2 of 28

Original entrance to cemetery, facing northwest  
3 of 28

1924 commemorative marker outside entrance, facing northeast  
4 of 28

1994 commemorative marker inside entrance, facing north  
5 of 28

1979 commemorative marker, facing southwest  
6 of 28

Present entrance with 2001 interpretive kiosk, facing northeast  
7 of 28

Interpretive markers and cemetery, facing west  
8 of 28

Text of 1935 "Brainerd Mission" marker, facing west  
9 of 28

Text of 1938 "Reverend Stephen Foreman" marker  
10 of 28

Tombstones, cemetery furniture, interpretive markers, western half of cemetery, facing west  
11 of 28

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Tennessee bicentennial marker and cemetery bench, facing southwest  
12 of 28

"Golden Jubilee, Chickamauga Chapter D.A.R." bench, 1944  
13 of 28

Paths, plantings, benches, and tombstones, southern section, facing east  
14 of 28

Boxwood-lined walkway and entrance gate, facing east  
15 of 28

Colonial-styled decorative iron gate, facing east  
16 of 28

Boxwood-lined walkway to center of cemetery, facing west  
17 of 28

Walkway, plantings, and tombstones, north section, facing west  
18 of 28

Boxwoods surrounding Worchester burial site, facing southeast  
19 of 28

Burials and plantings in southwest corner, facing southwest  
20 of 28

Trees and scattered tombstones, southeast corner, facing southeast  
21 of 28

A. W. Samuel tombstone, detail  
22 of 28

Joanna S. B. Fernal tombstone, detail  
23 of 28

Mrs. Albert Sidney Bowen memorial marker and boxwood, 1939  
24 of 28

Ann Shorey McDonald memorial marker  
25 of 28

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Reverend Samuel Worchester obelisk, facing northwest  
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Reverend Samuel Worchester obelisk, detail  
27 of 28

Southeast corner of the cemetery, facing east  
28 of 28

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## Property Owners

Five Chattanooga-area chapters of the Daughters of the American Revolution (DAR):

6. Chief John Ross Chapter  
c/o Wanda Lynn Garrett  
241 Random Terrace  
Ringgold, GA 30736-6126  
(706) 937-4508
7. Judge David Campbell Chapter  
judgedavidcampbell@tndar.org
8. Moccasin Bend Chapter  
c/o Sue Wyse  
4813 Shorewood Drive  
Chattanooga, TN 37416  
(423) 894-9581
9. Chickamauga Chapter  
c/o Marilyn Damman  
6401 Cheltenham Road South  
Hixson, TN 37343-2564  
(423) 842-2826
10. Nancy Ward Chapter  
nancyward@tndar.org

One Chattanooga-area chapter of the Sons of the American Revolution (SAR):

2. John Sevier Chapter  
c/o James O. Moore  
1318 Windbrook Lane  
Hixson, TN 37343  
(423) 842-7774